

Meſech and Kedar.

219

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OR,
REFLECTIONS
ON A
Scurrilous Pamphlet,
ENTITL'D,
MR. TRAPP'S SERMON,
Preach'd at the Pariſh-Church of
St. MARTIN in the Fields,
ON THE
GENERAL FAST, &c.

*Behold, ye faſt for Strife and Debate, and to ſmite with the Fiſt
of Wickedneſs; ye ſhall not faſt as ye do this Day, to make
your Voice to be heard on high. Iſa. 58. 4.*

Grammaticus, Rhetor, Geometres, Piſtor, Aliptes,
Augur, Schœnobates, Medicus, Magus, Omnia novit
Græculus eſuviens.

L O N D O N :

Printed for Bernard Lintott, between the two Temple-
Gates; and ſold by A. Baldwin in Warwick-Lane,
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THE

RECEIPTS

OF THE

BRITISH MUSEUM



AND

OF THE

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AND

OF THE

REFLECTIONS

ON

Mr. Trapp's Sermon.

THE ingenious Mr. *Trapp* having oblig'd the learned World with so many excellent *Treatises* in the Compass of the last Year, may be the better excus'd for writing incorrectly. For when a vast Number of very different *Ideas* meet together in the same Person, they must of Necessity jostle and confound one another. The *Poet* will frequently interfere with the *Divine*, and both of them be often forc'd to submit to the *Politician*. 'Tis not therefore very difficult to give a rational Account, why Mr. *Trapp* is generally so very *grave* in his *Poetry*, and yet so *Poetical* in his *Sermons*; why he writes of *Politicks* so much like a *Divine*, though so great a *Politician* in the *Pulpit*. These, I say, and such like small Faults as these, it would be very uncharitable to animadvert upon, in a Person so laborious and indefatigable

gable, in exposing both his Person and his Character, purely for the Good of the Publick.

But tho' great Allowances ought always to be made to Men of extraordinary Worth and Deserts; yet, even the greatest of these Qualifications will not atone for Faults of a very high Nature. This, I hope, will very easily be granted me, since it has been of late so frequently and strenuously insisted upon. If therefore Mr. *Trapp* has burlesqu'd and misapply'd the *Scripture*, if he has inverted the true Use of *Preaching*, to base and sinister Designs, either of his own, or his Party; if, like *Abab*, he hath prophan'd the *Fast* of the Lord, by making it subservient to the Destruction of the Innocent, and instrumental to the Ruin not only of private Persons, but of the true Interest both of our Church and Constitution; Vertues, though never so conspicuous, cannot excuse such notorious Crimes; nor can a *Play* or a *Poem* be sufficient to procure Pardon for the Offender. For when Men of tottering *Principles*, and but weak *Understandings*, (who know not how to make a Distinction betwixt *Religion* and *Priestcraft*) observe what scandalous and fallacious Methods are made Use of by the *Ministers* of the *Gospel*, to carry on their *temporal Designs*; how they pervert the most solemn Offices of Religion, to vile and indirect Purposes; what little Regard they have in their *Preaching*, either to the Sanctity of the Place, or even to the *Scriptures*

1 Kings, Cap. 21.

tures themselves; but how both are prostituted by them (as often as they have Occasion) either to their *Malice*, or their *Ambition*; they are apt, by Degrees to be persuaded, that these Men, though pretended *Ministers* of the *Gospel*, are only *Wolves in Sheeps Cloathing*, that wholly disbelieve *Religion*, and only practise it just so far as is of Service to their secular Interest: And this Consideration naturally leads Men into *Infidelity*, when they once begin to think that the *Clergy* themselves do not believe one Word of what they preach to others. When Men of wavering unsettl'd Notions, scarcely ever hear the most sacred *Name of God* made Use of in the *Pulpit*, but to countenance an *Untruth*, and the *Scriptures* no oftner quoted, than misapply'd; 'tis not very absurd to imagine, that such as these will grow from hence more harden'd in their *Impieties*, will think it very excusable in their private Conversation, to burlesque and ridicule the *Scripture*, nor scruple to invoke their *Almighty Creator*, if the most minute Circumstance of a Story be but mistrusted. Without any Enquiry into the Actions of past Ages, or passing severe Censures upon former Generations, from this one Source and Fountain of *Infidelity*, 'twere easy to trace most of that *Immorality* and *Prophaneness*, which has been of late so grievously complain'd against; and I cannot think it inconsistent either with *Charity* or *Reason*, to say (as *Jeremiah* did upon the like Occasion) that from the *Prophets of Jerusalem*,

Jerusalem, (I mean such Prophets as these are) *Prophaneness* is gone out into all the Land. Having premis'd this by way of *Apology*, I hope I shall not be thought to have transgress'd the Rules of *Charity*, in my following *Reflections* on Mr. Trapp's Sermon.

His *Text* (which, as he himself tells you, *Pag. 3.* he intends, *without any formal Distribution of the Matter, to consider only with a particular View to our own present Circumstances*) might as well have been taken out of any other part of the *Scripture*, or even of the *Alcoran* it self; for I cannot see any farther Relation betwixt that and his Discourse thereupon, than that *Mesech* and *Kedar* might possibly, according to some Interpretations, signify very wicked Men, and consequently, *Enemies to Peace*; and therefore our *Fast* being intended for imploring a Blessing upon the *Treaty of Peace*, *Mesech* and *Kedar* were pitch'd upon at a Venture, as Persons very fit to be burlesqu'd upon the Occasion. I shall purposely make but very few Observations on the five first Pages of his Sermon (which are the only ones that are pertinent to the *Text*)

because most that is contain'd in them, nay, all that is any ways to the Purpose, is translated *Verbatim* from a learned Commentator.

At the Beginning of the 2d Page, our Author indeed has something of his own, where he tells you, *That the Example of David in this Particular, has been often urg'd as an Argument*

ment against the Doctrine of our Church, and of the Gospel. I presume he means, that the Example of David has been made use of as an Argument for the Doctrine of Resistance: If it has been ever apply'd to that Purpose, it was certainly only meant of Resistance in Cases of Necessity, and those are, even by the best High Church-Men, excepted out of the general Rules of Submission. Towards the latter End of the same Page, he expresses himself very pathetically, and seems very much concern'd to vindicate the Reputation of David; he says, *That he was a Warrior, but notwithstanding that, he was for Peace; that he was a successful Warrior, yet he was for Peace; nor did he desire to have his Successes in War made an Argument against putting an End to it.* This, I must own, is a very pretty jingling Sentence, and shews his Dexterity at playing with Words; but as I do not know any successful Warrior in this Age, that has shewn himself averse to a Peace, so I cannot guess at the Application. In the 4th Page, he very sagely observes, *That tho' the Descendants of Kedar were Men of a false, or no Religion, yet they were plain unpolish'd Infidels, and did not at the same time pretend to be Wits, or Philosophers.* I must confess indeed 'tis very well they were not, for if they had, they might have done a great deal more Mischief. But what this Observation signifies, or how it can be any ways applicable to the Purpose of the Day, I am not able to conjecture. In the next Page, he seems

Vide Sir
S. Harcourt's
Speech in Dr.
Scheverell's
Tryal.

to

to be very much in doubt, *Whether or no the Sons of Kedar were apt to pillage their own Country, because this (as he says) did not so certainly appear*; and I protest, considering of what little Moment the Discovery of this Matter would be, he was very much in the Right, not to give himself the Trouble of making any farther Enquiries after it.

I was willing to point out these few *Passages*, as a *Specimen* of the great *Wit*, and extraordinary *Smartness* of this *Gentleman*. Did he always trifle only in this manner, (if in any other Place than the *Pulpit*) I should think his Performances excusable; for tho' he would not do much Good, yet he would certainly do but very little Mischief. But these, I presume, were intended chiefly to amuse Mens Minds, that so they might be open and unguarded against his more pernicious Designs.

Our *Author* tells us in the Beginning of his Sermon, That *the Circumstances of David in the Text, might be consider'd either with Regard to the Philistines, or as they related to Saul, and the rest of his Enemies in that Prince's Court*; and that the Words easily admitting either, or both of those Interpretations, he would discourse of them only in the former Sense, that being most applicable to the present Occasion. But in the 6th Page he seems wholly to have forgot, what he before laid down, and takes his Text in the latter Sense, as a Complaint of David against his own Country-men, he being then sure he had Reason to think, that 'twas not a Thing irrational, or absurd in its own Nature :

Nature. And so far I must own my self of his Opinion, that I wonder he durst not be more positive in a Matter, *in which he might be sure he had Reason to think, that no Man living would contradict him.* 'Tis strange, that a Man of Mr. Trapp's Parts and Veracity, cannot remember to keep his Word even in a Sermon, for four *Pages* together: I have endeavour'd very much to clear him from this Imputation, but as he goes on in the following *Paragraph*, to discant upon his *Text* in the latter Signification of it, so I am no Ways able to reconcile this with his former Declaration that I have already mention'd, *Page 2.*

Amongst these *Enemies to Peace*, (that is, as he himself before explains it, *Page 6.*) amongst his own *Country-men*, that were *Enemies to Peace*, David had long had his *Habitation*. How long, it is not said; most certainly not twenty Years; probably not ten Years; perhaps not half that Time. And yet, he thought it long; because in those Days, War was suppos'd to be an Evil. I believe this Author would think it a little hard to have this Hint nicely scann'd, and interpreted in that Meaning, which it either must have, or else it can have none at all. For if it aims at any thing, it must necessarily refer to those two Wars which we have had with *France* since the *Revolution*; ten Years takes in the present, and twenty Years both of them. And were these Wars begun and carry'd on upon the Principles of *Mesech* and *Kedar*? Were the late King *William* and her present Majesty, together with

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the

the two Houses of Parliament, those *Enemies to Peace* he is complaining against? And are the *French King*, with his *Friends in England*, those earnest *Labourers* for Peace, represented in the Person of *David*? What a Handle does he give his *Adversaries* the *Whigs*, to recriminate by such invidious Suggestions as these? When the Enemies of the late *Ministry* endeavour to blacken their Reputations, and render them odious to the People, they tell them, that in all the *Treaties* with the *Dutch*, they acted rather like *Dutch-men*, than *English-men*. I shall not take upon me to shew the Falsity of so foul and villanous an Imputation; but shall only say at present, that were the Charge never so true, the *Tories* cannot with a good Grace reflect upon the *Whigs* as *Friends* to the *Dutch*, when they have an Answer so ready at Hand, that now even our *Pulpits*, by the *High-Church Clergy*, are basely prostituted to the Interest of *France*. The mighty Importance of this present War, and that Necessity which was incumbent upon all the *Allies*, to keep up an *Union* with one another, might possibly prevail upon the late *Ministry* to overlook some small Deficiencies, and rather wink at a few Faults in their *Friends*, than hazard the breaking so glorious a *Confederacy*: A Confederacy, on which not only the Safety of all *Europe* in general, but of our own *Church* and *Constitution* in particular, doth depend in so immediate a manner. And shall they for this be reflected upon as *Enemies to Peace*, as Men of *seditions* and *treasonable Principles*, as *Robbers*

bers and Pillagers of their Country ? And shall we endeavour to extenuate the Faults of the F. King, clearing him of all the Blood that has been shed during the Course of this long War, and charge it to the Account of those glorious Patriots, who have always acted upon Reasons diametrically opposite to what this learned Gentleman would insinuate ? And this very plainly appears to be the main Drift and Design of this Sermon, by crafty Insinuations, and malicious Innuendo's, to cast black and odious Colours on the late Ministry, and our Allies ; the latter of which can't possibly have any other Tendency, than the overthrowing the Protestant Succession, and consequently the bringing in of the Pretender.

And now I can't but take Notice, that in the Course of our Author's Reasonings, whenever he comes to any Point where he ought to speak roundly and clearly, he shelters himself under a *perhaps, it may be, I think I may truly affirm, as others say, one would think, or the like ;* and even, upon the most important Occasions, never rises higher than a *surely* or an *undoubtedly*. But that the Reader may be the better inform'd how many of these sort of Expressions the learned Mr. Trapp has made use of, I have collected them in an Index hereunto annex'd. Several of our learned Criticks, in their Remarks upon *Faults in Style*, have observ'd, that such faltering Expressions as these, are certain Signs, that either the Author distrusts his own Reason, or else the Argument that he is handling. I shall beg

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Leave to mention one Place of Bishop Sander-
son, which I think not altogether

*Vide Sander-
son de Jura-
menti Obliga-
tione, Praeleſ.
4ta, pag. 119.*

foreign to this Purpose. In his
Book *de Juramenti Obligatione*,
speaking of the Argument of one
Baldwinus, he hath these follow-
ing Words; *Dicit Baldwinus secundò, tale Ju-
ramentum videri habere speciem quandam collu-
sionis cum latronibus. Quod est ab eo ita timide
pronunciatum, ut non debeat putari multum fi-
ducia posuisse in hoc Argumento; (speciem collusi-
onis) (speciem quandem) (& videtur habere)
quod siue verum, siue non, Quis interim proba-
verit, non licere homini viatori, si inciderit in
latrones, in aperto vitae periculo, aliquid facere,
quod videtur habere, cum eis speciem quandam
collusionis?*

Our Author, as he tells us, Pag. 7. comes
closer to the Occasion of the present Solemnity:
In order thereto, he entirely drops his Text,
and we are never to hear any more of it,
thro' the remaining Part of his Sermon. He
is resolv'd to be kept within no Bounds, but
to have free Liberty to range as he pleases.
Accordingly, after his usual Manner of Ex-
pression, he thinks he may truly affirm, that
the present War with France, for the Effusion
both of Blood and Treasure, can scarce, per-
haps not at all, be parallell'd in any Age, from
the Beginning of History, to this Day. Had
our Author but given himself the Trouble to
look into the Greek and Jewish Historians,
nay, even into the Bible it self, he would have
been easily convinc'd of his Errors. In the
Victory

Victory obtain'd by the *Grecians* over *Xerxes*, there were more kill'd on the Side of the *Persians*, than on the Part of the *Allies*, during this whole War. Whoever will examine into the History of *Alexander*, and compute the *Effusion both of Blood and Treasure*, which it cost *Darius* in his War with him; will not think it impossible, that our *Calamities* should be parallell'd in the *Annals* of former Ages.

In the Wars of the *Romans* with the *Jews*, as related by their own Country-Man *Josephus*, from the first coming of *Vespasian* against them, to the final Destruction of *Jerusalem*,

Vide Joseph de Bell. Jud. l. 3, 4, 5, 6, 7.

perish'd above a Million of Souls; and six hundred thousand of them, as appears from the same *Author*, in less than the

Vide Jos. de Bell. Jud. l. 6. c. 16.

Compass of one Year. And then that vast Bulk of *Treasure*, that

was repositied in the City of *Jerusalem*, which was entirely consum'd in that War, and came into the Hands either of the *Romans* or others, may very justly be suppos'd to amount to a much greater Sum than has been spent both by us and our *Allies*, in these twenty Years last past. In the War betwixt the *Benjamites*, and the rest of the Children of *Israel*, which yet lasted but a few Days, were slain above sixty and five thousand, besides *Women* and *Children*.

Vide Judg. es, c. 20.

* And, as we read in another part of the *Bible*, there fell of the *Assyrians*, in one Night, one hundred fourscore and five thousand.

* *Vide 2 Kings c. 19. v. 35.*

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If we consider the great Riches of the *Jews*, before the Time of the *Babylonish* *Captivity*, and how all that immense *Treasure* fell into the Hands of their Enemies ; how *they that hated them, became Lords over them* ; and how all their Princes and mighty Men of Valour, yea, all that were strong and apt for War, were carry'd away captive into *Babylon* ; we shall have Reason to hope, that our Posterity will not think our Misfortunes so extraordinary, as to stand amaz'd and astonish'd at them. And I cannot but think, that our learned Ancestors (who, as appears plainly from their Writings, not only read and understood the Scriptures, but had Time likewise for the Perusal of other Authors) must at least have something like a Notion of the Pressures and Hardships that we are now under. 'Twere tedious to recount the many particular Instances that are to be met with in ancient as well as modern Historians, of Miseries that far surpass any that have been felt in this present Age. The Subversion of the Roman Empire by the Goths, and Vandals ; and those several horrible Massacres that have been in these latter Times committed by the Papists, upon those of the Protestant Religion, are very flagrant Proofs of this Matter ; and if we look into the Histories of any one Nation, we shall find, in the Compass of a very few Years, Calamities that not only are equal, but very much superior to our own. Besides, the Blood and Treasure which were spent in most of the

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Instances I have mention'd, were either sacrific'd to the *Ambition* of some *arbitrary Prince*, or else thrown away to so little Purpose, that those unhappy *Nations*, together with their *Blood* and *Treasure*, lost both their *Country* and their *Liberties*. But our Case is far different; as our *War* was at first begun upon the justest and noblest *Motives*, for the Defence both of *our selves*, and *our Friends*, from the *Tyranny* of the *Common Oppressor*; so it has hitherto been (God be thank'd) so successfully carry'd on, that in lieu of our *Blood* and *Treasure*, (to use the Expression of our *Author* himself) *we have now a very fair Prospect of coming to a Conclusion of our Disputes*; so that *unless we throw up the Cards*, when we have the *Game in our own Hands*, we shall, together with some of our *Taxes*, entail our *Rights* and *Liberties* on our *Posterity*. Were it not the plain Drift of our *Author* only to delude the *Vulgar*, by imposing on them false *Colours* and *Misrepresentations*, one would wonder, he should have so little Regard for Truth: But such Men as he must either find *Facts* that will serve their Purposes, or else make such as will; if an *Argument* is not for their Turn, they must industriously wrest and pervert it: Whether what they say, is true or false, is of but little Weight with these *Party-Haranguers*; whose *Sermons* are intended for no other End, but to raise the Reputation of one set of Men, and to villify and asperse that of another.

In the next place he tells us, *Page 8, That many of us do not feel, but make these Pressures,*
and

and that therefore 'tis no Wonder they are not so zealous for having them remov'd. In the most universal, and most dreadful Calamities, some few Persons always are, and must be Gainers: 'Tis so in a Fire, in a Famine, and in a Pestilence, as well as in a War. This I dare say (to do our Author Justice) was not intended to stand for nothing; but like an Arrow shot at a venture, might possibly have done some Mischief, though I think it has hit no Body. For it cannot any ways affect the present Ministry, (who yet are now the only Gainers by the War) because they are so desirous of a Peace; nor can it touch the D. of M-----b and the late Ministry, because they being now turn'd out of all their Places, cannot be Gainers by the Continuance of the War; so that if they shew themselves averse to a bad Peace, they must be suppos'd to act upon public Motives, and not on any private Interest of their own.

He complains, Page 8, That he must be put upon the Task of proving that War is undesirable. I profess I know of no Necessity that he was under, and believe he must be forc'd to thank himself, for the Pains he has taken about it. One ought indeed in Charity to think he was compell'd to it, since he argues so much like one that was press'd into the Service. For instead of producing any doughty Arguments, he endeavours to maintain his Assertion only by drawing a Parallel betwixt two Things, as different in their own Nature, as possible. Those Persons (says he) who force us to it, were not long since exhorting us to Peace among
our

our selves, and proving (what no Body deny'd) that it was an exceeding good Thing. And is not Peace betwixt Nation and Nation, a very great Blessing, as well as Peace between People of the same Nation? I shall readily grant him, what (he says) no Body ever deny'd, that Peace is an exceeding good Thing; nay, farther, that Peace between People of the same Nation, as they ought to have but one common Interest, is always to be esteem'd a very great Blessing, and that therefore those Persons are very much to be blam'd, who endeavour to disturb that Peace. But as different Nations may have different Interests, so it may oftentimes be the Duty of one Nation to defend it self against the Inroads and Assaults of another; and in that Case, War, tho' in it self an Evil, may yet become a necessary one, and so upon the account of its Consequences, a desirable one. Family Quarrels are always very odious; but does it follow from thence, that a Man may not justly defend himself against such as would break open his House? We are told more than once in the Scriptures, That a House, or a Nation, divided against it self, cannot stand, but will be brought to Desolation; but is a House, or a Nation, forbid to defend themselves against the Insults of a common Enemy? No, the very Contrary hereof is plainly evident from these Words; and the Reason why a House or a Nation divided against it self, cannot stand, is, because by that Means they will render themselves defenceless, and so become a Prey to their Enemies,

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whom

whom they otherwise would be able to resist. Ephraim should not envy Judah, nor must Judah vex Ephraim ; ought they not therefore to join unanimously against their common Enemies the Philistines ? I think this Piece of Sophistry too gross, to impose even upon the meanest Capacity. However, he has shewn his good Will to deceive.

Page 8. He tells you towards the latter End of the same Page, That he purposely omits all Considerations which are of a political Nature, as not being proper for the Place ; but how far he has kept his Word in this Point, I submit to the Judgment of every impartial Person.

In his 9th, 10th, and part of the 11th Page, he discants very largely upon the Miseries of War, and inveighs very much against the Christians, for not only having Wars, but more sharp, cruel, and bloody Wars, than any other People upon the Face of the Earth : And then, in a very lamentable Style, he sets forth the deplorable Condition of those wretched unfortunate Souls, that are plung'd Head-long into Hell, without any previous Consideration. This is the Substance of those three Pages, to which I shall only answer in the

Vide most
Faults on one
Side, Page 41.

Words of a late ingenious Author: What is all this to the Purpose ? Why, 'twas never intended to be to the Purpose : This is what we properly call Cant ; that is, a set of very godly Words, signifying nothing to the Matter in Hand, and design'd not to inform, but only to puzzle and

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confound. And the whole Passage, if examin'd, will appear to have no Meaning at all in it. He quotes indeed in those Passages, two Verses out of the Scripture, but both those he makes Use of in a Sense perfectly different from what they are intended to signify. This he seems to acknowledge, in the last of those two Quotations, where, as he says himself, he has apply'd the Words of Solomon in a literal Sense, whereas Solomon made use of them only in a Metaphorical one.

Towards the latter End of the 11th Page, he inveighs very bitterly against War, as the great Fomenter of Vice and Wickedness; and tells us, that Camps were never yet suppos'd to be the Nurseries of Religion or Morality: That our present War has had any such Consequences, I cannot be so uncharitable to believe, since our Armies have hitherto been kept under so good Discipline, by the Prudence and Conduct of our late excellent General; and since God hath been pleas'd in so signal a Manner to bless our Arms with Success. And if this be not true in our Case, the Observation certainly in general, is directly contrary to the Opinion of the best Historians; who frequently exclaim against Peace, as rendering Mens Minds sluggish and unactive, and consequently the more liable to be corrupted. They tell us, that the Miseries and Hardships of War, teach Men to conquer and subdue their Passions, whilst Peace and Plenty, naturally lead Men to Luxury, and are so far from improving and ennobling their Minds, that they generally make them more base and effeminate. The most Warlike Reigns in England, have been observ'd to have been the most temperate; whereas, when we have enjoy'd a long uninterrupted State of perfect Peace and Tranquility, we have been always most addicted to Vice and Debauchery. And yet, our Author tells us, (Page 12.) that we are in a good Measure indebted to the present War, for that overflowing of Ungodliness, that Debauchery, that Prophaneness, nay, that Infidelity, in a Word, that general Corruption, both in Principles and Practice, which now looks with so frightful an Aspect upon us. Most Men are willing to throw the Blame from themselves; otherwise, Mr. Trapp, without crossing the Seas, might have found out a much more probable Cause of our Debauchery, Prophaneness, and Infidelity.

I speak not this to condemn, or even censure all the

Clergy promiscuously, there being most certainly Persons among them, of eminent Vertue and Piety; and those who are so, are of all Men, the truly honourable and praise worthy.

(Ib.) In the next Place, he complains of several very terrible Corruptions, which during the Course of the present War, have so blinded themselves with our Affairs, that it is extremely difficult to disintangle them. These, (he says) as they cannot be equal'd by any Age already pass'd, so will they undoubtedly be the Amazement of all Ages to come. I cannot think it necessary to answer any such general Reflections, and therefore have made no Enquiry concerning them; but for my own Part, as I am wholly unacquainted with the Transactions of the present Ministry; so I am altogether ignorant of any such Corruptions, that will undoubtedly be the Amazement of all Ages to come.

(Page 13.) Our Author, after this, proceeds in a very learned Manner, to prove (what no Body ever yet deny'd) that Robbing the Publick, is a Sin. He says, indeed, that there are some who look upon it to be no Crime, because it is of a publick Nature, and seems to be join'd with Politicks. But I cannot have so mean an Opinion of the rest of my Fellow-Creatures, as to think that any one of them could ever advance so absurd and ridiculous an Assertion.

In the same Page he inveighs very much against those Men who pretend they are as sensible of the Misery of the War, as we can be, and altogether as desirous of a Peace now at this Time, provided we could obtain a good one. Provided we could? We shall undoubtedly have a good one, if we have any at all; and how come they to think we shall not? How come they to think so? And how dare they say so? This indeed is talking after a very magisterial Manner; but I shall beg Leave to be under some Apprehensions still, unless he had either shown me, that the French King has forgot his Wiles, and laid aside his so long practis'd Arts of deceiving; or else, that we have now such excellent Tricksters among our selves, as will be able to be an Over-Match for him at his own Weapons. I cannot, I must confess, suspect, that the best and most religious of Queens, will ever knowingly consent to such a Peace, as shall be unsafe or dishonourable, either to herself or her Subjects; nor can I think, that her most faithful and wise Ministry will ever advise her to it: But is it impossible for us to be over-reach'd in the Way of Bargain? And do we already
begin

begin to pretend to *Infallibility*? Our Governors appear certainly to have been of another *Opinion*, when they appointed our late solemn Fast, for imploring the Blessing of Almighty God upon the Treaty of Peace now in Negotiation. For had we been undoubtedly certain that we should have had a good Peace, what Occasion then had there been for such a Fast? To implore Almighty God for what we are already sure of, is to turn the Fast into Burlesque, which would be the highest *Impiety* towards God, and the greatest *Disrespect* and *Disloyalty* to our Sovereign; tho' I must own, that the taking it only in this Sense, is most suitable to our *Author's Behaviour*.

I shall recommend that following Piece of Advice, which he himself gives to others, to his own serious Consideration, not to meddle in Matters which he knows little or nothing of, and which he has nothing at all to do with. (Pag. 14.)

(*Ibid.*) He tells us, that some People would needs gain a Point, which (as others say) is only attended with these three small Inconveniencies, 1. That it is not the End which was aim'd at and propos'd, when we enter'd into this War. 2. That it is impossible to be obtain'd. And 3. That if it were obtain'd, it would do us more Hurt than Good. He ought certainly to have told us what this Point was, otherwise it will not be possible to give him any direct Answer. But if he means the taking away Spain from the Duke of Anjou, how often hath her Majesty declar'd in her Speeches, and both Houses of Parliament in their Addresses, that this was the principal Reason of their entering into the War at first, and that they did not doubt, but thro' God's Assistance, to obtain that great End? And I shall always pay that Deference to their Wisdom and Justice, as to believe that they would not have spent so much Time and Money, in order to gain a good Peace, which, if obtain'd, would have done us more Hurt than Good. But our Author seems to follow the Steps of a late ingenious Writer, who spends near two Pages in shewing of what little Consequence it is to be victorious and successful in a War, in as much as the Party vanquish'd has always the better of the Conqueror; and that therefore our best Way to reduce the Enemy to good Terms, is to suffer our selves to be beaten by him.

Vide Conduct
of the Allies,
pag. 45, 46,
6th Edit.

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He proceeds to complain against the same Men for going upon these two Suppositions. 1. *That in the Continuance of the War, we are infallibly sure of Success: That their twenty precarious Suppositions about what may happen, (when there are very great Odds on the other Side): as that two or three Princes may happen to die, others to be born, and others not to be born; and such and such Coalitions may happen to be made, and the like, ought to weigh against the certain Miseries of War.* I fear he is quarrelling with his Friends; for I know of none but those of his own Party, that pretend to be infallibly certain of any future Event. That *some Princes may happen to be born, and others not to be born*, appears to me to be downright Nonsense; and therefore, I presume, that those two Suppositions were purely his own; but I cannot think that other so precarious a one, *That two or three Princes may happen to die*, especially now, since one of those two or three Princes has happen'd to die already.

I had long been in Expectation, that he would have attempted at least to have produc'd some knotty Arguments, to support his Chimera's in Politics; when, to my great Surprise, he tells us, (Pag. 15.) *that he has set aside all Arguings of this Nature, because it is not proper in this Place, nor indeed for private and inferior Subjects in any Place.* So that I find he thinks it very proper and reasonable for private and inferior Subjects, to give their Opinions in the most publick and solemn Manner, about Things of the greatest Consequence, and which they may be the least supposed to understand; but they may not, it seems, without Offence, give any Arguments for such their Opinions.

To conclude this excellent Discourse, after the same Manner that he has all along carry'd it on, he puts up a Sort of a Mock-Petition to God; and, at the same Time, offers him the highest Affront that is possible, by wresting a Text of Scripture to a quite different Sense (as he himself owns) from that of the holy Pen-Man. And thus our Poetical Divine goes off the Stage, as he came on, perverting the most Sacred Word of God, to promote the little Deligns of a Party.

And now, I fear, I have already said enough, to brand me, in the Opinion of some Men, with the opprobrious Character of an Unbeliever; of one, that sets at nought the Embassadors of Christ, and consequently despises

spies the Church of God. But though no Man would more industriously endeavour to avoid, or be more sensibly affected with the Calumny of so severe and uncharitable an *Imputation*; yet, were I sure to suffer even in so tender a Point, I should nevertheless think my self wholly inexcusable, should any Apprehensions whatsoever, deter me from appearing in Defence of the Truth. Be my Success therefore what it will, I shall rest entirely satisfy'd in my own Mind, in having done nothing but my Duty. However, I cannot conclude, without professing my self to have the greatest Veneration imaginable for the Reverend the Clergy of the Church of England; and I am very much concern'd, when I see any of that Order, doing a Thing unbecoming of their Function. I should be heartily glad, for the Sake of themselves, and of those committed to their Charge, if their Practices were always agreeable to their Professions: I envy them neither their Power, nor their Preferments; but could wish any Method were contriv'd, so to improve both their Lives, and their Benefices, that neither their Poverty nor their Vices might render them contemptible. And now, tho' Mr. Trapp hath been so notoriously guilty of wresting and misapplying the Scriptures; yet, to shew how easily I can forgive a Clergy-man, and that I am still in Charity with him, I will give him this small Piece of Advice, not to sport away any more of his Firebrands yet, but to read at least a Month or two before he writes again; and when he next puts Pen to Paper, not to exercise himself in great Matters, nor to meddle with Things that are too high for him. I shall conclude with Part of the 23d Chapter of the Prophecy of the Prophet Jeremiah, which I think very applicable to our present Circumstances. Thus saith the Lord God of Hosts, Hearken not unto the Words of the Prophets, that prophesy unto you; they make you vain; they speak a Vision out of their own Heart, and not out of the Mouth of the Lord. They say unto them that despise me, the Lord hath said, ye shall have Peace; and they say unto every one that walketh after the Imagination of his own Heart, no Evil shall come upon you. I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in my Counsel, and had caused my People to hear my Words, then they should have turn'd them from their evil Way, and from the Evil of their Doings. I have heard what the Prophets said, that prophesy

prophecy Lies in my Name, saying, I have dream'd, I have dream'd. How long shall this be in the Heart of the Prophets that prophecy Lies? Yea, they are Prophets of the Deceit of their own Heart, which think to cause my People to forget my Name, by their Dreams which they tell every Man to his Neighbour, as their Fathers have forgotten my Name for Baal. The Prophet that hath a Dream, let him tell a Dream; and he that hath my Word, let him speak my Word faithfully: What is the Chaff to the Wheat, saith the Lord. Therefore behold, I am against the Prophets; saith the Lord, that steal my Word every one from his Neighbour. Behold, I am against the Prophets, saith the Lord, that use their Tongues, and say he saith. Behold, I am against them that prophecy false Dreams, saith the Lord, and do tell them, and cause my People to err by their Lies, and by their Lightness; yet I sent them not, nor commanded them; therefore they shall not profit this People at all, saith the Lord.

Here follows, as I think I may venture to say,

An Index of some very pretty Phrases, which, generally speaking, are but little, or perhaps not at all to the Purpose; and which, as others say, if nicely interwoven in Sentences, will, it may be, oftentimes, if not always, render them almost wholly insignificant.

Most probable, p. 2. l. 18.

Perhaps, p. 3. l. 29. p. 4. l. 18. p. 6. l. 21. p. 13. l. 3.

Does not indeed so certainly appear, p. 5. l. 9.

Might be, and very probably were, p. 6. l. 14.

Probably, p. 6. l. 20. p. 15. l. 2.

I am sure we have Reason to think, p. 6. l. 15.

I think we may truly affirm, p. 7. l. 8.

Can scarce, p. 7. l. 9.

Perhaps not at all, lb.

One would think, p. 7. l. 13. and l. 22.

Perhaps shall not very much longer, p. 7. l. 21.

But surely it is altogether, &c. p. 10. l. 16.

Scarce worth regarding, &c. p. 10. l. 20.

Perhaps I might say, &c. p. 10. l. 27.

But in all Probability, &c. p. 11. l. 23.

We may say, p. 12. l. 1.

It seems pretty evident, p. 12. l. 3.

Almost necessarily, &c. p. 12. l. 20.

In a good Measure, p. 12. l. 4.

Undoubtedly, p. 12. l. 27. p. 13. l. 20.

As others say, p. 14. l. 10.

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